Volume LIX CHICAGO, APRIL 11, 1907 Number 6

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

Oh, friend! I know not which way I must look
For comfort, being, as I am, opprest,
To think that now our life is only drest
For show; mean handy-work of craftsmen, cook,
Or groom! We must run glittering like a brook
In the open sunshine, or we are unblest:
The wealthiest man among us is the best:
No grandeur now in nature or in book
Delights us. Rapine, avarice, expense,
This is idolatry; and these we adore:
Plain living and high thinking are no more:
The homely beauty of the good old cause
Is gone; our peace, our fearful innocence,
And pure religion breathing household laws.

London, 1802. —*Wm. Wordsworth.*

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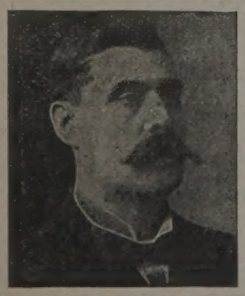

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VOLUME LIX | THURSDAY, APRIL 11, 1907 | NUMBER 6

TO EDWARD EVERETT HALE

How richly runs life's record on for thee,
Rounding the goal of five and eighty years,
Meeting large issues with a front that cheers
Wide legions of thy fellows, setting free
Into the sunshine of thy liberty
How many a soul companioned else with fears,
How many a heart that sate erstwhile in tears,
Teaching the world the worth of man to see.
The heavenly kingdom dost thou still proclaim,
E'en Christ's good-will and peace across the land,
The dignity of service in His Name
Whose praise is wrought in many an earnest band.
And so may those who later tell thy fame
Speak best thy praises as they "lend a hand."

—*Benjamin Reynolds Bulkeley, in April New England Mag.*

A woman in the congregation at All Souls Church last Sunday morning, painfully realizing the fact that she "could not vote," still saw something she could do in municipal affairs by providing the means of pamphleting the sermon which appears in this week's issue, to be sent to as many voters and office-holders in Chicago as possible. Copies of the pamphlet will be sent to any voter in Chicago whose address will be furnished us, free of cost, until the edition of one thousand copies is exhausted. Addresses may be sent to this office.

A Detroit physician has traced the cause of prevalent baldness among men to inadequate chest breathing. We are unable to discuss this trouble on the outside of the scalp, but we have long been of the opinion that a great deal of the trouble beneath the scalp has been from defective breathing. Much of the poor thinking and the narrowness based thereon might be cured by deeper inbreathing, more generous draughts of the great out-of-door air of God. Our theology needs oxygenizing; our social theories would be improved by better ventilation and freer chest movements.

Having in another note called attention to the depreciation of the moral currency on the part of "lay" editors in the *Chicago Tribune* of last week, we are glad to restore our own faith and that of our readers in journalism by calling attention to the legitimate editorial in the same paper on the value of "Down Town Churches," calling attention to the grewsome fact that the new Chicago has driven from its center all the churches, while there still remains an immense down town constituency more or less permanent. We let our real editor finish this editorial for the columns of UNITY as well as for those of the *Tribune:*

Chicago has nothing downtown to express the spiritual life of its people, no venerable structure rising like the cathedrals of many European cities from the midst of the business streets. Think of what New York would lose if Trinity Church were replaced by an office building, or London if St. Paul's were to give way to warehouses, or Paris if St. Germain were to make way for another hotel. The city has an endowed orchestra, an endowed art gallery and endowed museums and libraries. Why not endowed churches, central in location, beautiful in design, an ornament to the city of today and a monument of the higher aspirations of this age of material greatness?

There are indications that the state legislature of Illinois will by state enactments put an end to the horrible degradations that have gathered around the outer gates of the military encampment of Fort Sheridan. Fort Sheridan is beautifully situated on the banks of Lake Michigan, some thirty miles or so north of Chicago, and lies between the attractive suburbs of Highland Park and Lake Forest. Both of these villages are "prohibitory districts," with the attendant wholesome and safe conditions of life and property. It is an open secret that the village of Highwood was incorporated by forces that sought to escape from the moral restrictions of their neighbors. Highwood from the start has been a "wide open town." The result has been such a scandalous debauching of the soldiery that the United States government has halted in its development of the Post. And the establishment of a neighbor training school at Lake Bluff, in the vicinity of Highwood, has been opposed on account of the moral menace. Now a certain school of moralists are making use of these disgraces of Highwood as an argument for the restoration of the canteen inside the camp. They argue that the unspeakable degradation of these "dives" outside the gates comes from the fact that the soldiers are denied the privilege of buying their beer inside, an argument as naive as it is fallacious. When the possibilities of drinking bouts and of cultivating bibulous habits are driven out of the camp by United States legislation, let the state continue the good work and banish it outside the picket line. If men in civil walks of life all over the country are finding that beer drinking and whisky tippling is not essential to health or happiness, why should not the military men learn the same lesson? This is not begging the question. If fermented or distilled liquors have medical value, the surgeons' stores are the proper depositories for the same. If by verdict of the competent they should have a modicum of food value, the commissary department is the proper place for them. The plain truth of it is, the army, if it is to continue, should be held to the same standards of sobriety and decency as the society from which it is recruited. In camp

and out of it, in city as in country, convivial drinking under the sanction of law is too expensive, too demoralizing, too disgusting a menace to decency to be perpetuated. The saloon has got to go, whatever place alcoholic stimulation may occupy in the dietary and medical economies of the human body.

The *Chicago Sunday Tribune* carries an entertaining and oftentimes very profitable page under the caption of "Editorials by the Laity." In this department business men and women, or at least those outside of journalistic circles, are invited to express their opinions. Last Sunday's page has a tendency to increase one's respect for the journalistic cleric. For however low the editorial tone of current papers may be, it is manifest that the "laity" that were given the privileges of the sanctum last week in the *Tribune* struck a lower note than the professionals on the opposite editorial page proper. A prominent railroad president and a well known figure in Chicago business circles argues that "there can be no brotherly love in business," that "brotherly love in economic affairs is a dream for the 'sweet by and by,'" that any attempt to modify what he calls the "natural law of distribution" must fail. His illustrations, drawn from history, may be well taken, but alas for trade and business if this "natural law," which essentially is the law of the jungle, the grab-game of life, is the ultimate law of business! A well known critic next dwells upon the unreasonable jealousy of poets and grewsomely illustrates his subject and leaves us with the implication that Walter Scott alone stands among the minstrels who could offer generous appreciation of his fellow-bards,—a sardonic inference which the careful critic could out of his ample lore disprove by an array of abundant facts. Our next layman has a tirade against the postal card mania and the usual wail over the passing of the "epistolary age," notwithstanding the formidable "Two-volume Life and Letters" that are constantly menacing the times of the "thoughtful reader." The next layman argues that "honesty is a poor business asset;" that few firms now give positions of trust to any employe without "a surety bond from some guarantee company," consequently "as between an absolutely honest employe and the tricky, resourceful, conscienceless man who is disposed to live by his wits, the chance of favor because of innate honesty is slim." This business man further informs us that the reason surety companies are loath to give bonds to women is not because women are more liable to steal than men, but because the bulwark of the guarantee companies lies in their policy of "prosecuting offenders to the last ditch," and "public sentiment will not back this prosecution of a woman under such circumstances." The last layman on this editorial page was a woman, and this sister proceeds to advise young women to cultivate the friendship of elderly matrons as the most available means of finding suitable husbands, hinting that the young married women of their acquaintance will not be over-anxious to settle the matrimonial destiny of the eligible young men who are such an agreeable social convenience to themselves. Is it true that the ideals, nay, the forces of the business and social world, are honestly represented by this contribution of the laity?

A Chicago Humiliation

When a great and respected president of the United States, yielding to the unworthy feelings of jealousy and of pique sneaked away from the White House in an undignified manner without waiting to give to his successor the official welcome, he perhaps committed no crime, but he was guilty of a breach of the proprieties which succeeding generations have always regretted. When another president took his installation vows in a semi-intoxicated condition, it was the cause of humiliation to the nation. Another "episode" in American history which the student of history would be glad to forget occurred last week when the mayor-elect of Chicago, in what seems to have been a half-jocular vein, with premeditation and without notice or consultation with the mayor in office, his defeated rival, who had promptly saluted the victor, or scarcely anybody else, unexpectedly presented himself with a little coterie of his political henchmen at the city clerk's office and demanded to be sworn in. He was guilty of no crime, but it looks like an act of boorishness, a breach of manners, an incivility to the office that ought to be hedged in by all legitimate dignities.

It was an indecorous departure from the traditions of the city, which deserve to be perpetuated. Hitherto the new mayor has been inducted into his office in the council chamber in the presence of the city council and the retiring officer. The valedictory of the one and the inaugural of the other have been listened to by an audience of citizens who for the nonce forgot partisan strife and political issues in the beauty, the significance, the inspiration of the occasion. It is an occasion that deserves all the impressiveness which flowers, flags, oratory, music and the solemnizing dignities could lend it. To become the mayor of the second greatest city in America, the visible representative of over two million people, is an occasion that may well strike the incumbent with awe and humility, and earnest citizens with fraternal pride, loving anxiety and devout prayer. Why all this legitimate tradition should have been broken and the "oath of office" disposed of in a side room while the acting mayor, who was unconsciously preparing to make place for his successor in the same building, was unnotified and unconsulted, does not seem to be very clear in the mind of anyone. The incoming mayor persistently insists, according to the representation of the papers, friendly and otherwise, that it was an "accident"; he happened down town and his friends wanted him to do it. Some of these unwise "friends"

hint at grave dangers, of some coup movement on the part of the existing mayor, the school board or the chief of police, and thus take unfair advantage of their last chance.

Of all this there is not a scintilla of evidence. The insinuation that the board of education might take some strategic steps to oust Superintendent Cooley while it was still in their power is a "cock and bull story" that no decent, respectable citizen of Chicago will believe for one moment. Louis Post, Dr. Cornelia de Bey, Jane Addams and their associates, who are known as the "Dunne members" of the board, who would have had to lead in such a "plot" if such a plot existed, are honorable men and women, whose integrity is above suspicion and whose sanity and honor is the pride, not only of Chicago, but of the nation. They do not arrogate infallibility and their friends do not claim it for them, but this insinuation shows how perverting is partisan prejudice and how deadening to refinement and justice is partisan agitation.

We believe there is little more ground for the apprehension that the chief of police, still less the mayor in authority, would "take advantage" of the "last days" in office *"to do"* some of their enemies or to promote some of their friends, though there may be precedents of this kind in the history of our nation. Certainly such claims deserve close scrutiny before acceptance.

But were such dangers imminent there certainly were several things to be done to avert such low trickery before this breach of the proprieties, this insult to the dignity of the office of mayor, was offered. The existing mayor and the chief of police stoutly deny any intentions of the kind and doubtless would have given any reasonable assurance the incoming mayor might have asked for, either by direct consultation or through his chosen representatives. At any rate, we have the hearty assurance from both mayors that nothing of the kind was anticipated by the one or suspected by the other.

So far as Mayor Busse is concerned the citizens of Chicago will probably take him at his word. It was a thoughtless "accident" on his part, a desire to please his political advisers, the habit of the politician to perpetrate a joke upon an antagonist and to take a "trick" whenever he can.

To these advisers, whoever they were, it must have seemed a shrewd "card" to play to prove the seriousness of the emergency, the wickedness of the outgoing and the vigilance of the incoming administration, with the additional advantage of anticipating whatever of dignity, pathos or neighborly good will that might gather around the closing scene of Mayor Dunne's administration. It would "take the wind" out of his farewell speech, perhaps kill the speech off altogether, and relieve Mayor Busse of the bother of making an inaugural in the presence of Chicago's citizens, irrespective of party.

UNITY will not be suspected of formalism. We are not disposed to make too serious a matter of this *opera bouffe* in official life. So far as Mayor Busse is concerned, it is no reflection on his integrity, though it is a reflection on somebody's good taste, and good manners are minor morals. We are sorry that his first official utterance should be, as reported, "Hold on boys, they want a picture!" And so the little group of political partisans arranged themselves for the snapshot. The city clerk, in the attitude of administering the oath of office, has a broad grin on his face, and the humor of the situation breaks through and makes radiant the face of the mayor, with the uplifted hand.

Public sentiment, still more that higher and finer thing called "public spirit," is not to be generated by "smart" tricks and quips of the politician, but they are to be served by the serious attitude, the dignified quests of the statesmen. Chicago will hasten to forget this unseemly scene. The mayor will have ample opportunity to prove by wise dicretion, his non-partisan administration, his sympathy with high things and disgust and disapproval of low men and methods, that this breach of good taste was, as he says, a "mere accident," which should not be taken too seriously.

With the sincere hope that all this may be realized in the administration of Mayor Busse, we salute the new chief, welcome him to the high honors of the position and to the grave responsibilities of the situation. His task in difficulty and importance is second to none, no, not even to the president of the United States, for we repeat what we have said on previous occasions, To be a great mayor of a metropolitan city is a harder task than to be an acceptable president of the United States. The latter has a well-beaten path to pursue; the other has his way to find through a confusing tangle, a vast forest with few well-beaten paths and no established highways. All law-abiding and loyal citizens of Chicago owe to Mayor Busse their allegiance; he deserves their sympathy, their patience, their earnest prayers and loyal support in every high endeavor; their prompt protest and rebuke in every low concession or wayward act.

Truth

Eternal truth, whose laws encompasseth
The soul, the body and the fleeting breath,
Our lisping tongues can never hope to tell
From whence proceeds thy everlasting spell.

Love? Thou art love, thou art its power and grace,
Thou dost endow with light the beaming face,
In passing cloud, and in the sunset fair,
Or, in the deepest night, we feel thee there.

O passive truth, unyielding, awful, grand,
At last thou bring'st the tribes of every land
To know thee well, and wisdom giveth all,
Else death would be, and make of life a pall.

EDSON B. RUSSELL.

Minneapolis, Minn., March 18.

THE PULPIT

Chicago's 'What Next?"

A SERMON BY JENKIN LLOYD JONES, DELIVERED IN THE ABRAHAM LINCOLN CENTRE, CHICAGO, APRIL 7, 1907.

Last week I received from an old ministerial friend and correspondent the following letter:

"Dear Mr. Jones: Will you not read (if you have not done so) an article in the *McClure's* on the 'Crimes and Immoralities of Chicago,' and tell me if it is at all a fair and truthful picture of the actual state of things in your city. If it is only half true, it would seem as if Sodom and Gomorrah might have gotten some points from the western metropolis. At the very best I suppose the state of things must be pretty bad. And then the question arises, What are the decent people of the city, the 'fifty righteous men,' doing or going to do about it? What is the root or seat of the trouble? Is it liquor? Is it rotten politics? Is it orthodoxy? Or all of these and more?

"Do write me and let me know your impression. I am sure you are doing your part faithfully and well to place the leaven of better things."

How many of you have read the article referred to,—you citizens of Chicago,—taxpayers, mothers, fathers, you who call Chicago home, the city in which your children were born and whose streets they walk in unsuspecting innocence and safety?

Let me try to give in a few words an abstract of this article, entitled "The City of Chicago; A Study of the Great Immoralities." The article is written by George Kibbe Turner, a man well known in journalistic circles as a close student of municipalities, a man trusted by publishers and respected by the profession. The article constitutes the leader in the April *McClure*, covering seventeen pages of the magazine, and is illustrated by a half-dozen photographs. The camera cannot lie; the sun is a pitiless reporter of facts. The article is an attempt to set forth the bald facts concerning the "great business of dissipation" in Chicago, which business naturally groups itself under the three heads of the dissipations of drink, of harlotry, and of gambling.

Mr. Turner finds that there are 7,300 licensed liquor saloons in Chicago, with "probably a thousand more places where liquor is sold illegally;" while there are only 5,200 establishments in the grocery trade. He estimates that the drink bills of Chicago represent at least half as much as the food bills. "Saturated with beer and other liquors," is Mr. Turner's phrase.

Two and one-fourth barrels or seventy gallons of beer per annum for every man, woman and child in Chicago was drunk in this city in the year 1906. This is three and one-half times the average consumption in the United States. According to the same calculation four gallons of other spirituous liquors were consumed for every man, woman and child. This is two and two-thirds times the average in the United States. Not less than $55,000,000 was spent for beer last year. Now, this is not primarily an evidence of the guzzling habits of the citizens of Chicago, but an evidence of the splendid energy, the push and the hustle of the brewers of Chicago. For ninety per cent of the Chicago saloons are more or less "under obligation to the brewers; with eighty per cent, at least, the obligation is a serious one."

To the Chicago citizen intelligent on this matter (and a few of them are intelligent) it is not necessary to go to *McClure's* magazine to know that the battle with the saloons in Chicago, is not primarily a battle with the depraved appetites of its citizens, but with the highly organized and desperately greedy combinations of brewers and distillers. Given $200 and a license, and the Brewers' Association will do the rest. They will pay the fines, the expense of litigation, and the fees of the ablest lawyers.

In a spasm of righteousness, the City Council last year decreed that the number of saloons should be limited in the future to one to every five hundred people, but no steps were taken to reduce the number of existing licenses. And so Mr. Turner tells us that we have now a liquor dealer for every two hundred and eighty-five people in the city, without counting the illicit traders. And in the so-called "labor wards," where the saloons should be most scarce, because the influence of drinking is here most pernicious, the saloons grow as thick as one to every one hundred and fifty persons. Forty-eight saloons on Ashland avenue huddle within a stone's throw of the entrance to the Stock Yards.

The brewing companies must make a percentage on their watered stock; they are out to sell beer; they are Chicago business men, and with characteristic Chicago energy they succeed; and wherever the brewers are, the distillers are also.

The statistics of prostitution, which represents the second "great business of dissipation," are necessarily more uncertain and too gruesome for flippant exploitation. Let us hope that Mr. Turner's figures of 10,000 professional prostitutes and $20,000,000 gross revenue are exaggerations. Who can tell? But here are the lines of investigation: There are four large interests engaged in the exploitation of this vice,—the criminal hotels, of which there are two hundred and ninety-two now recorded, with a capacity of 10,000 rooms; the accredited houses of ill fame, of which, according to this article, there are three hundred and fifty well established ones; the dance halls, with their attendant saloons, the most insidious and cruel instruments of debauchery, for they play upon the innocent and lure the unwary; and of the fourth means of exploitation, the deliberate dealers in women, the men who make a business of supplying the trade, I dare not speak. Enough that such hellish business exists and that decent people know it exists but take no aggressive, efficient step to expose and kill it; and respectable officers permit it to go on unmolested in the main.

The third large "business of dissipation" is found in the gambling interests. Last year's business is put down at $15,000,000. Policy shops, race tracks, pool rooms, gambling houses, are scheduled in the article. The "City of Traverse," the floating gambling-shop that daily puts out into the lake that it may be beyond the reach of the police, is mentioned. But I know not why we should stop this debauching catalogue until we include the gaming and gamesters in private parlors and social clubs,—bridge-whist and progressive euchre,—the training schools of gamblers on the boulevards and in our homes.

This article estimates that over 40,000 persons are directly employed in these lines of dissipation and that their trade of $135,000,000 a year represents at least two-thirds the trade of the retail grocer and meat men.

The analysis of the conditions which permit this horrible business to go on is doubtless much more reliable than the figures presented. "The Business of Ward Politics," "Political Machines," "The Machinery of Protection," "The Price of the Police," "The Organizers of Vicious Politics," are some of the sub-heads in this article, which it is hardly necessary to dwell upon in this place and at this hour, for

in the wake of every city election the nerves, the intelligence, aye, the conscience of the whole community are stunned and deadened by the glaring expositions, the blatant arraignment, the sulphurous denunciations on the platform and in the press before election, to be promptly forgotten and readily overlooked after election.

After the receipt of my friend's letter and after I had surrendered reluctantly to the voice that said, "You must speak!" I addressed the following letter to a dozen or so representative workers, those who make it their business to face the gruesome facts of city life and to seek and serve the ways and causes that make for a more decent city.

(A) "Dear Friend: Is Mr. Turner's article on 'The City of Chicago,' in the April *McClure's*, just and true? If so, what can and ought to be done about it?

"I am putting the above questions to several settlement and other workers for city betterment. If an answer about postal card length, more if necessary, reaches me by Saturday morning next I shall embody the same in a sermon answer for next Sunday morning, without, of course, using names."

The time was short, but here are some of the answers:

(B) "My Dear Mr. Jones: ———— received your letter of yesterday and desires me to say in regard to the article in question that it seems to her that it exaggerates affairs, both in the First and the Eighteenth Wards. She supposes, however, that what Mr. Turner says is, in the main, true. Sincerely yours."

(C) "My Dear Mr. Jones: Mr. Turner's article impresses me as one based on facts not so generally known as they should be, a depressing statement of the inadequacy of our modern civilization to cope with its inherent defects. How much this is due to our imperfect industrial adjustment depends on one's point of view, though that must be accounted as a large factor in any event.

"I cannot but feel that the picture is overdrawn and that the counter influences for better standards are not given their due credit. Speaking with two saloon men living in the First Ward I am assured that vice and crime are less rampant than was the case two years ago.

"It appears to me that the moral sense of the community should be awakened by the leaders of public conscience; that it should be brought home to all of our people that we are all implicated in this indictment, and that appeals, reasoning and argument should be made in every way. Hasty political action would not help; a moral improvement league should be formed and the people educated to an understanding of the situation. When that is accomplished the way out can be found. Cordially yours."

(D) "I am inclined to think the article, 'The City of Chicago,' in the April *McClure's* is largely true.

"PUBLICITY. More public teachers doing as you are doing. Knowledge on the part of the public seems to me of first importance.

"Scientific teaching in our public schools regarding the organs of reproduction. Make this knowledge on the part of our young people as accurate and scientific as chemistry.

"Give woman the ballot. Work for higher wages for young women, especially in the department stores.

"In politics it seems to me we should work to do away with as much of the machinery as possible.

"These are some things that come to my mind. I am very glad one of our public teachers will preach on this article. I cannot understand why every minister in Chicago is not doing the same thing."

(E) "From the report of some of our friends who work in some of the downtown missions, we believe that Mr. Turner's article is true.

"To get the common people to believe the truth of how such sin really abounds and to make each feel a sense of responsibility about it seems to me the right source of remedy. To show Christians that they have a definite duty in this line and make them see that our country needs hearts and courage for such troubles as much as she ever needed them on any battlefield, would, I think, help to induce action in the right way."

(F) "We can speak but little about 'Chicago's Great Immoralities,' as we live in a particularly virtuous community—the Ghetto—and our work does not lie outside the pale. However, they tell us at this station that 'things ain't what they was,' and from other organizations comes a note of optimism. Vice may exist, but I know personally that it has been driven off the streets so that there is a showing of respectability anyway, and, in our particular section of the city, he who will dissipate does so with only self-provocation. More and more we see that these immoralities are the outgrowth of an industrial and economic situation, and along these lines alone can these vices be attacked. Personally, I understand from policemen and reporters whom I know that there is a deal of truth in Mr. Turner's article."

(G) "I have read with care the article to which you referred. Our work is in the Eighteenth Ward, and what he says about the ward is certainly true.

"About ten years ago I took up the subject of prostitution and found it worse than he says it is. In a quarter of a mile square I found 1,757 inmates, and all that he says about high-priced liquors and low-priced prostitution I found true to the letter. What he says of the liquor traffic and the use of cocaine we are conversant with by actual contact. The cocaine habit is reaching out to our American young men to a degree that he seems not to know.

"The remedy lies in a change of motive from the getting of wealth at any cost to the development of character—right relations toward God and toward our fellow men, or righteousness. This involves turning our attention to childhood and doing anything and everything that will fix in the mind of the child that the object of life is character building.

"Two things are involved: (1) Chronologically to preach more about this life. (2) (and by far more important) to get people who are consecrated to a right motive to live in personal contact with the people who practice corrupt living.

"This can be supplemented by right political action, such as limiting the time of the open saloon to business hours, securing the enforcement of laws already existing, and an honest police power; but, back of this political action there must be a right public sentiment.

As long as business men can hold favored relations with the churches who have the motive of money-making, without regard to right relations to our fellow men, will dissipation and prostitution seek wealth without regard to the good of society."

(H) "I must beg your pardon for overlooking making reply to your letter yesterday, as I intended to do. Perhaps an answer now may be too late to be of service to you, but I send it anyway.

"Mr. Turner's article certainly was interesting and stimulating. Without attempting to reply that it is just and true in its entirety one must admit that it contains much truth. Many things can and ought to be done about it. I wish to suggest but one, and that is a reiteration of the recommendation made by the Harriman graft investigation committee of the city council a few years ago. That committee found the vicious elements powerful in politics largely because of the complicated methods of nominations and elections. With simpler and more direct methods of enabling the people to make their will effective in government the committee thought that great improvement would result. Specifically this means primarily the adoption of a form of ballot under which the elector shall vote directly for the candidate of his choice, without the use of any such device as the party column and the party circle. The fight at Springfield by the partisan politicians for the retention of the party circle in municipal elections is a fight to keep the great unorganized mass of the people at a distinct disadvantage in their battle for supremacy over the organized special elements of our population treated of by Mr. Turner in his magazine article. With the pure Australian ballot should go a simpler and more direct form of nomination. The organized special elements are powerful politically, largely because of the power they exercise in party nominating conventions. Direct nominations, or, better yet, nominations by petition in all cases for municipal elections, would do much to break the power of the elements referred to. Incidentally, the establishment of the new municipal court system, in place of the old police court system, in which party pull was recognized, has already done much to weaken the hold of the bosses who thrive on their relations with vice and lawlessness of various kinds."

A member of the Board of Trade says the facts are all reliable, but the figures are, of course, uncertain.

Now then, let me try to state as briefly as possible a few of the considerations that force themselves upon me:

1. Obviously the article in question is true in the main. The statistics, like all statistics, are in the nature of the case uncertain. In some cases there is doubtless an over-estimation; perhaps in as many cases

an under-estimation. These facts are essentially true and have been true in the main during the twenty-five years of my residence in Chicago, as they are largely true in every great city in the country. The "waves of crime" that we hear talked of in the main are waves of publicity, spasms of conscience, feverish and oftentimes insincere cry of "mad-dog" by the "spell-binder" and the political editor in ante-election "exposures." There has never been a time when this horrible business of dissipation was not pushed by shrewd and skillful business men, and the primal battle is not now and never has been with the lusts and wayward appetites of degenerate men and women, but with the exploitation of the same by the far-seeing, unscrupulous greed of the money-makers.

2. I believe that these things need not be; these methods are in the main remedial. In the light of the latest study and recent experimentation in municipal administration, the city could and should be made the safest place on earth for human beings to dwell in. It is not true that governments must necessarily break down in the presence of a great aggregation of human beings. Quite the contrary can be argued. By virtue of the close aggregation, by virtue of the combined vigilance of the competent, the very fundamental psychology of the city makes the better instincts, the higher interests, the saner judgments, the more dominant in human nature, collectively as individually, ??

We may not pluck the appetite for stimulants out of the ill-born, the under-fed and the over-fed children of men, but we can prevent sordid exploitation of their weakness. We cannot pluck the alcoholic appetite out of men and women, but we can suppress the saloon as a place of carousing and leave the appetite to seek its gratification on more solitary and less seductive lines. We cannot draw the line or build the fence that will separate love from lust, but we can imprison the man who builds a house for the purpose of sheltering the nefarious practice and who pockets the rent that accrues therefrom. We may not pluck the adventurous spirit, the love of excitement, out of undisciplined lives, but we can make gambling illicit and push it to the wall as successfully as we push stealing, perjury and forgery to the wall. These exist, but always with the fear of the law in mind, and always in defiance to the corporate conscience and the corporate will. It is possible to pluck the speculation and to pillory the speculator on these lines of dissipation, and when that is done the battle in the city will be the same as the battle in the country. Sin and sinners will remain, but organized sinners and the respectability of investors in sin will disappear.

3. What are the conditions of freedom from this horrible nightmare of bestiality that is with us all the time, continually in evidence on nearly all our streets, thriving before our very eyes? The stench of the saloon, the brothel and the gaming house is in the nostrils of every citizen of Chicago. These enormities are not confined to the First and Eighteenth Wards; we have it right over on Thirty-ninth street. I counted forty-one saloons yesterday between Thirty-fifth and Thirty-ninth streets on Cottage Grove avenue and from Ellis to Vincennes avenue on Thirty-ninth street. And this is no congested district of "low-down foreign" population. There is no excuse for it, no demand for it, except that respectable business men have found it profitable to build houses and rent them for these disgraceful purposes, and other men have found it profitable to tempt the unwary and the weak with the brew of barley and the distillations of corn or the nasty adulterations that they have learned to compound as substitutes therefor.

The municipal battle in Chicago, then, is not with beer but with brewers; not with whisky but with the distillers of whisky; not with lustful men and lewd women, but with those who for money's sake tempt the one and procure the other. The battle is not primarily with the undisciplined heart which seeks to get something for nothing, but with the polite builder and manipulator of slot machines, the maker of books, the exploiter of the gambler, for political or mercenary ends, who catches it going and coming, who profits whether his customer gains or loses. These "business men" who traffic in the weakness of human nature are the enemies of municipal order and civic purity, and these men live in elegant houses on our avenues; their automobiles make the boulevards gay; their wives and daughters affect art and haunt the cities of Europe. They are potent factors in the administration of the city, present in the councils of the nation, profitable sitters in fashionable pews, makers of mayors, postmasters, senators and presidents.

If we are to grapple succcessfully with these municipal disgraces we must change the point of attack. The poor degenerates of the police court, the pitiable "Lost Nerves" of the cheap lodging houses that Mr. Turner speaks of, are in no danger of receiving too much mercy at our hands. Poor unfortunates! they are objects for unspeakable pity. The causes that created them are complex, subtle and far-reaching. To remedy these causes may be baffling at any one time or in any one case. But the human coyote who with wary tread watches at safe distances the herd upon which he would feed and, coward-like, attacks only the crippled, the diseased, the starvelings of the flock, these should be the objects of municipal vigilance. They should be tracked and trapped with relentless determination to exterminate them.

Not lust of drink or of flesh, but lust of lucre and of power is the primal enemy we have to fight. Wealth is not only the inspiration but the apology for this corruption. The man who makes a few paltry dollars on ignoble lines is promptly in disgrace. Let the profits be counted by the millions, and his residence is pointed to with something of pride and satisfaction, and his wish is commanding at the caucus and in the convention.

Thus it is that this exploitation of crime loses itself in the conscienceless commercialism of our day, that is ready to excuse if not to applaud the business that is successful and the business man who arrives at the goal by any road, however devious.

A second conclusion is forced upon us. These exploiters of crime have been prompt to seize the great economic discovery of the last half of the nineteenth century; they know the value of combination; they have learned to stand together; they present a common front; they have their flanks well guarded and a reserve corps ever within reach.

This combine of wicked "business" must be met by a like combination of the moral forces. If religion and morality, if the church, the school and the university and the thousand combinations of clubs, associations and fraternities that have come into being to represent the humaner and the diviner side of human nature, if these would only present an united front, if they could only be lifted into harmonious coöperation, if they could realize the "compact combination" suggested in the story of Chicago's degradation, the city would become the safest place on earth, and the

municipality would represent the noblest because the most efficient corporation perfected by man.

There are in Chicago perhaps twelve hundred ministers and about a thousand churches. These churches represent the better forces, the nobler citizens of our city. Our ministers are conspicuously men of training, earnest men, anxious to serve the city as a part of their service to God and their fellow men, and each in his place and individuality is doing the best he can. But theirs is a guerilla warfare; they are as insular and individual as a basket of eggs. Every attempt thus far to form a line, to stand shoulder to shoulder, to present a common front against the common enemy in the interest of our common city, has proved abortive. The reason is perfectly plain. The forces of the church are organized along dogmatic and sectarian lines. The ministers are so hampered by creedal obligations and sectarian loyalties that there is no time, energy or money left even if they had the courage to organize for a common fight in the interest of the well-being of our city, the morality of the community in which they live, which should be their primal concern rather than advancing the interests of their own denomination or "saving souls" for another world. A few years ago, under the leadership of Graham Taylor, Professor Henderson of the University and a few others, such an organization was projected as would include all the ethical workers on religious lines in the city for just this very purpose. This hopeful child died in the cradle, simply because of its inclusiveness. Orthodoxy could not make common cause with Jew, Unitarian, Universalist and Independent. There was no dissension, no protest, no discussion,—it simply did not "go."

Some months after that some of the brethren, taking counsel of the past, undertook to reach the same result by leaving the Jonahs on shore. Another organization was launched without any heretics on board. This movement, too, died an early death, as might have been expected. So cautious and prudent a movement had not courage, even if it had had efficiency, to face a formidable enemy and to enter upon a long and arduous campaign.

Let me not be unjust. The Baptist, Methodist, Congregationalist, Presbyterian, and other sectarian groups feel the gravity of the situation, understand their responsibility, and ever and anon they undertake to make themselves felt. But nothing less than a strong combination of all the forces of righteousness can drive organized vice and coöperative crime from off our streets.

3. The third cause of our imbecility, the fertile mother of civic paralysis, which is farther reaching than the love of gain or sectarian narrowness, is the fell blight of political partisanship. The fetish of American life is the "Party." The shibboleth that divides neighbors and distracts the ranks of the temperate, the chaste and the honest is the party cry. Venial men are in office; cowardly men are in authority, from mayor to policeman. From one year's end to the other the wheels of justice are blocked, the dignity of the law is tampered with; the power of the law, city, state and national, is weakened if not defied by this party loyalty, this partisan necessity. Men of low ideals, of selfish ambitions, of coarse habits and vulgar speech are lifted into prominence and entrusted with great responsibility by men whose private standards are far above them, simply because the party asks for their support, the party interests demand such fealty, and, as a last argument, because it is necessary to defeat the other party.

This partisan superstition has foisted upon the cities of the United States nominations of second and third rate men, division of the nobler classes, a dissipation of ethical enthusiasm, such as make the battle with vice hopeless.

Any careful student of the history of political parties in great cities knows that the "*dis*honors are easy." In Philadelphia, the horrible incubus that makes the municipal administration of that "City of Brotherly Love" infamous, is Republican. In New York it is Democratic. In Chicago it is sometimes one and sometimes the other; whichever party is in power there the temptation is greatest and the fall most manifest.

One of the most careful students of municipal affairs in this city, and one whose work for many years has given him peculiar opportunities for diagnosing the diseases of our municipality, said to me this last week that the low, cheap grafts of the police, the protection for petty vice, and the corruption by and of the petty officials in Chicago, have always been the prerogative of the Democratic party, for obvious reasons. To the unlettered, the unwary, and the unscrupulous foreigner the word "democracy" is a word to conjure by, and every immigrant pronounces the word with a relish and an enthusiasm, as did my own father over sixty years ago. For what did he brave the seas and face the strange world? That he might serve and be served by democracy.

But, says my expert informer, the Republicans get their graft in another way; their game is a larger one and a deeper one, and they work on longer lines. Looking back over the history of Chicago during the twenty-five years I have been a voter here, it has been always well understood that the vicious elements, the self-seeking elements, the corrupting politicians in both parties, were well content to divide the plunder, leaving the city to the Democratic boodler, while the county was looked upon as the legitimate field of the wily Republican manipulator.

In this overlapping of the territories, this dual administration of the same property, the same territory and the same people, lies much of the debility of Chicago when it comes to grapple with its criminal population.

During the quarter of a century of my own experience here there have been many "exposures," "humiliations"; confessedly many franchises bought and sold within the city limits, and if democratic "Gray Wolves" took the price, the sleek, wily Republican "Foxes" paid the price. When the boodler is on one side, the boodled is on the other. Strange that one should be deemed so much more disgraceful than the other.

Whenever all the forces of temperance stand together; whenever the chaste and the pure combine their forces; whenever honest men unite in fighting the forces that inebriate, degrade and debauch the community, then and not till then will the material for such an article as Mr. Turner's disappear. Every attempt to purify city politics without obliterating party lines, by working through party caucuses, waiting to see what the "bosses"—men you would not introduce to your wives, men you would not want your boys to emulate, men who are never seen in your homes, whom we never meet where great issues are being discussed, the noble philanthropies promoted and high ideals cherished—will hand out to us, proves in the last analysis disappointing.

There is no hope, then, until for municipalities municipal issues alone shall appear at the polls and

the community shall be divided along the vital lines of conviction, interest, preferences or prejudices, within the city limits. Heaven knows it will be confusing enough then without the interjection from without of the insolent and generally malign influences of national politics. How can we fight these evil forces so long as the municipal voter must wait to get his cue from Washington?

Seldom have the federal forces touched the political life of Chicago except to its humiliation and confusion. By this process men who have won the distrust of their neighbors have been crowned with political honors; men whom the wards has spewed out as unsavory have been lifted into positions of trust, and all the mighty machinery of partisanship has been used to confound men's judgments and to insult men's standards of righteousness and honor.

If these forces swayed only the bad and weak men of our city the situation would not be so disastrous. But the good men, the wise men, the honorable men who, unwary in municipal affairs, honestly think that the well-being of the city is safer in the hands of the weak and bad men of their own party than in the hands of stronger and better men of the other party.

These, then, are the causes of the ineffectual battle between virtue and vice in certain strata of metropolitan life—the depressing influences of greed, the debilitating influences of sectarian divisions in religion, and the mephitic atmosphere of politics, which elevates the glory of the party above the purity of the city.

Is the case hopeless? By no means. Is the article by Mr. Turner sensational, unfair? Only so far as it has failed to state the other side. It is the duty of the diagnostician to discover the seat of disease and to base thereon his prognosis.

I have gone up and down the streets of Chicago for the last forty years, all times of night and day, unarmed, unguarded, and have never been molested, and never but once have I had my pockets picked. Chicago has 2,000,000 decent, law-abiding, wholesome, honest men, women and children, over against its perhaps hundred thousand of vicious population, and when the forces of light are combined, as soon they must and will be, the powers of darkness will vanish from our midst. The saloon, the brothel and the gambling den are not to be removed by direct assault, but by a flank movement looking towards putting the conscientious voter in possession of his own, giving free play to the will of the righteous majority.

After the last election one of the daily papers announced with an audible chuckle that the "high-browed" features would now be eliminated from the new charter at Springfield; that the party circle at the head of the ballot was safe."

Does this mean that the "low-browed" element is to be given the ascendency? That the results of an election which brought but little satisfaction to the thoughtful voter on either side are to become permanent factors of government? The last campaign sounded no high challenge on either side. No great ideal or high purpose was to be found in the defeat or in the triumph. Is the last election to fasten the fetters of the commonplace, the established, more firmly upon our limbs? Is it to make perpetual the political *statu quo* of our city? Is there no room for the dream of the poet, the prophet of the higher life in our city politic?

I cannot believe it. Alas for the city whose affairs are to be administered on the low plane of "business," which is as yet, in the nature of the case, organized and systematic selfishness! Alas for the city that is to remain permanently in the toils of partisan prejudices and party manipulators! Hurrah for the city that is discontented! Hail to the city that is conscious of its disgraces!

"For anyone to know that he is ignorant is a piece of wisdom, just as to know that one has done wrong is a piece of righteousness," says Philo.

In conclusion I shall like to call your attention to another magazine article on current issues, one written by Ray Stannard Baker in the *American Magazine* for April, on "The Race Riots at Atlanta." Chicago may better understand its own case and learn the lesson of civic righteousness by studying the experiences of another city. This example shows how debauched officials, aided by an inflammatory press, may drive a city into awful wrongs, and, on the other hand, how easy it is for an awakened public conscience, for an organized morality, for corporate justice, to soothe the fevered passion, to ameliorate cruel wrongs, and to foster civic righteousness. When the Confederate veteran of Atlanta proposed to take his rifle and go and sit on the porch of the home of the colored physician and defend his rights, Atlanta grew sane. When the ministers of that city stood up in their pulpits and with the solemnity fitting the occasion spoke the word of sobriety and justice, Atlanta took a new hold on her righteous ambitions and her nobler self. Says Mr. Baker:

"The South still looks to its ministers for leadership, and they really lead."

So does the North; so must every city in its dire extremity look to the oracles of religion, the prophets of morals, to guide and to save it.

I have but little faith in direct assault upon the saloonkeeper, or in periodic exposures to public gaze of the inmates of brothels or the patrons thereof. I have great faith in grappling with the corporate power of the liquor trade, in exposing the veniality of the real estate men who handle the tainted money of the bawdy house and the gambling den. I have great faith in the power of Chicago to right its wrongs and to purify its streets whenever the subtle entanglements of the primaries as now practiced and the partisan ballot as now foisted upon us shall give way to the normal workings of direct nominations and independent balloting.

I do not know whether I have answered my friend's letter or not. I believe I have offered sufficient evidence, expert evidence, to prove that Mr. Turner's article is true in the main, however inadequate or unreliable its statistics. I sincerely hope that I have also partially succeeded in giving expression to the great hope I have for Chicago and the great joy which I see in store for the citizens of Chicago when they cut themselves loose from the trammels of sect and party, take new hold of their ideals, and dedicate themselves without reserve to "high-browed politics," which is the service of God.

The Church itself has got to get outside of its own borders and carry the Gospel to every creature, or it is no Church of Christ; and any mutual improvement club which thinks that by reading its Shakespeare, or by acting its pretty tableaux, or by having this or that little reading from Spencer and Chaucer, it is going to lift itself up into any higher order of culture or life, is wholly mistaken, unless as an essential part of its duty it goes out into the world, finds those that are falling down and lifts them up to the majesty of freemen, who are sons of God.—*Edward Everett Hale.*

THE CONGRESS OF RELIGION

Have we not all one Father? Hath not one God created us?

REV. C. A. OSBORNE, Secretary.

To whom all contributions for this Department should be sent.

The Tri-Church Union

Now that the Congregational, United Brethren and Methodist Protestant Churches have adopted a tentative agreement and these articles of federation are to go to the several local bodies for discussion and adoption, the question is being raised in many quarters as to how much is being gained. It would be futile to make light of the difficulties, but equally so to exaggerate them. Probably the most serious problem on the part of the Congregationalists is the "Confession of Faith." Congregationalism has always prided itself on its liberty and has asserted that no creed is binding on any minister or layman, and the query is seriously raised what this new Confession of Faith means. As a matter of general interest we reproduce this Confession, concerning which Dr. Washington Gladden said (at the Congregational Club March 19): "One great and sacred thing (which has been accomplished by the three denominations) is the agreement upon a confession of faith which is one of the most notable symbols in Christian history. * * * That Confession will stand. It embodies all that is necessary and contains no metaphysical statements. * * * It is a platform upon which all disciples of Jesus Christ can stand and work together."

The writer believes in a creed as he does in a milepost—a mark of distance traveled by the whole army, not an exact statement of what any one of the army actually thinks and hopes, and this Confession is far superior to any of the ancient creeds in several particulars. It puts the emphasis on "inward and personal faith," not outward statement. It does speak of Jesus, "our Divine Savior," but so does Rev. R. J. Campbell, of London, who claims Jesus was truly human and man is truly divine, and surely there are many men who are divine and are saviors of men. Its "consent to the teaching" of ancient creeds is not an assertion of what all believe, but of tolerance of what some may teach, and especially in "substance of doctrine," not of literal and exact content. Moreover, it goes on to specify the main points of faith and definitely omits any doctrine of atonement, any necessity of salvation in order to escape future punishment, or any denial of the ultimate salvation of the race. Finally, the first paragraph closes with the clear enunciation that no statement of truth is final. If there must be an "orthodox" creed this is as hopeful as any historic document we have seen. C. A. O.

We, the representatives of the Congregational churches, the Church of the United Brethren in Christ and the Methodist Protestant Church, rejoice at this time to enter into union with one another, through the grace of our Lord Jesus Christ, in the love of God, and for the fellowship in the Holy Spirit. In this solemn act of faith and obedience towards the great Head of the church, we do most humbly and confidently make confession of our faith, and heartily renew the consecration of our lives to him and to the service of mankind.

1. Our bond of union consists in that inward and personal faith in Jesus Christ as our divine Savior and Lord on which all our churches are founded; also, in our acceptance of the Holy Scriptures as the inspired source of our faith and the supreme standard of Christian truth; and, further, in our consent to the teaching of the ancient symbols of the undivided church, and to that substance of Christian doctrine which is common to the creeds and confessions which we have inherited from the past. But we humbly depend, as did our fathers, on the continued guidance of the Holy Spirit to lead us into all truth.

2. We believe that God, the Father and Lord of all, did send his Son Jesus Christ to redeem us from sin and death by the perfect obedience to his holy will in life, by the sacrifice of himself on the cross, and by his glorious resurrection from the dead.

3. We believe that the Holy Spirit, the Spirit of God and of Christ, moves in the hearts of men, calling them through the gospel to repentance and faith, awakening in them spiritual sorrow for past sin and confidence in the mercy of God, together with new desires and a new power to obey his will.

4. We believe that those of the sons of men, who, hearing God's call of divine love, do heartily put their trust in the Savior whom his love provided, are assured by his word of his most fatherly forgiveness, his free and perfect favor, the presence of his Spirit in their hearts, and of a blessed immortality.

5. We believe that all who are through faith the children of God constitute the church of Christ, the spiritual body of which he is the Head, that he has appointed them to proclaim the gospel to all mankind, to manifest in their character and conduct the fruit of his Spirit, that he has granted them freedom to create such officers and institutions as may in each generation serve unto those ends, and that for the comfort of our faith he has given to this church the sacred ordinances of baptism and the Lord's Supper.

6. We believe that, according to Christ's law, men of the Christian faith exist for the service of man, not only in holding forth the word of life, but in the support of works and institutions of pity and charity, in the maintenance of human freedom, and the deliverance of all those that are oppressed, in the enforcement of civic justice, and the rebuke of all unrighteousness.

Possessed of these convictions, both as truths which we do most firmly hold, and as acts of faith which spring from our hearts, we do, therefore, in the happy consummation of this union, and in the name of all the churches which we represent, commit ourselves, body, soul and spirit, to the faith, love and service of him who made us and saved us, the Everlasting God, our Father, Redeemer and Lord. To him be ascribed all praise, and dominion, and glory, world without end. Amen.

CORRESPONDENCE

An old friend of UNITY writes:

"I have read nothing for four months but have just this morning discovered that I can write a little after a fashion if the room be dark enough and the paper held in a certain position. I missed dear UNITY so much."

This voice from Vermont is echoed by another from New York:

"Every week this little paper grows better and better; we could not do without it. When I am too ill to read or to see any person, I *can* read UNITY and be comforted and bettered."

Writes the venerable Dr. Carlisle, of Wofford College, Spartanburg, clearly South Carolina's "Grand Old Man":

"I congratulate UNITY on reaching its thirtieth year. Through the kindness of the Senior Editor I have had the privilege of seeing it, and greatly appreciate the kindness."

A postoffice mission worker in Massachusetts in renewing her subscription says:

"UNITY is highly appreciated by the correspondents to whom I send it as well as by myself. Our pastor gives me his copy to use in like manner. Thank you for the extra copies."

From Iowa with a renewal comes the word:

"I certainly cannot do without UNITY. It is fine and growing better all the time."

From an Illinois widow:

"I enclose $4 for subscription, last year and this, to UNITY, having earned the same with hand labor. All work is blessed and hand and brain belong together. I thank UNITY for never once having sent me a dun. UNITY goes, when I am through with it, to an old minister in Wisconsin, who rejoices in its broad lines. It seems wonderful to me that my husband should have taken it all the years since it began, and in his name I wish to continue it as long as I live."

Question of Authorship Settled

I wish to announce that the question, partially mooted in UNITY some months since as to the authorship of the poem, "What I Live For," is definitely and irrefragably settled in favor of Mrs. George Linnaeus (Varley) Banks. My authorities are the Cassell Pub-

lishing Company, and more especially the CENTURY DICTIONARY of January, 1899, published by the Century Company, New York revised, as stated in the preface, after repeated editions throughout many years. Let us hear what this great work has to say on this vexed question. Following is the record in full:

BANKS, MRS. GEORGE LINNAEUS (Varley), an English novelist and poet. Born at Manchester, March 25, 1821. Died at Dalston, May 25, 1897. Her works include the novels "God's Providence House" (1865), "Stung to the Quick" (1867), "The Manchester Man" (1876); also the collection of poems "Ripples and Breakers" (1878).

Here we have indisputable proof that Mrs. Banks is the author, and the sole author, and the sole author of both the novels and poems—not a word of that great literary light, her husband, so it becomes manifest that for years and years the unthinking multitude have been following a shadow, and upon no better authority than "Current newspaper and song-book versions." ISAAC A. JULIAN.

San Marcos, Texas.

THE WATCH TOWER

Watchman, tell us of the night;
What its signs of promise are!

The Week

Split in the Chicago Reformers.

A somewhat serious by-product of the Chicago traction controversy is the sharp division into two camps of the body of men centering about the City Club, whose earnest and disinterested labors for good government have been the most encouraging feature of Chicago's political life for the past decade. Hitherto these men have worked as a unit. The traction ordinances, however, have divided them into two opposing parties, one led by Mr. Fisher, the author of the ordinances, and the other by Mr. George E. Hooker, who as earnestly and ably opposed them. The discussion between them has been conducted in admirable spirit and has been for the most part all that a controversy ought to be between sincere and thoughtful men who hold different views on important questions. Now that the matter is settled it is greatly to be hoped that the two elements will come together again and work as one body for the prosecution of the many reforms on other lines which are so greatly needed in the city.

The Battles of the President.

The latest of them has been a fight of a single round with Mr. Harriman, who insists that the President summoned him to Washington to ask his financial aid in the last campaign. The President came back at him in his usual fashion, characterizing the charge as "a deliberate and wilful untruth," and producing letters to support his side of the case. The country sides with the President. The week has also witnessed a slurring attack on Mr. Roosevelt by Ex-Governor Odell at a New York dinner, and a more serious arraignment of his socialistic tendencies by Ex-Senator Thurston, of Nebraska, at a Philadelphia gathering of Republicans. Senator Foraker is still tramping up and down the state of Ohio, playing the part of Goliath of Gath, and challenging Roosevelt or Taft or anyone else to meet him in single combat. Thus far none of these demonstrations has provoked the President into withdrawal from his opposition to a third term, but with a man of his combative temperament the outcome cannot be foreseen.

Thaw Sane.

The lunacy commission requested by Mr. Jerome has adjudged Harry Thaw to be sane at the present time, and the trial of the case before the jury is now resumed. The advantage is apparently all with the defense. Mr. Jerome's recent tactics have been of a desperate and wholly inconsistent nature, and Mr. Delmas' masterly conduct of the case can apparently lead to only one result. Since the trial began public sympathy has in large measure turned to the side of Thaw and his wife. It is to be regretted that no court is in a position to proceed against the real villain of the tragedy, the mother of Evelyn Thaw.

The Chicago Election.

The most notable event of the week has been the election in Chicago. The traction ordinances were carried by a majority of 33,000 in a total vote of 300,000, a vote close enough to justify fully the insistence of Mayor Dunne on a referendum. Mr. Busse was elected Mayor by a majority of 13,000. His election places the city administration in the hands of the Republican machine for the first time in many years, and in the thorough change of personnel which will naturally result some temporary improvement is to be looked for. The election is in reality a transfer of power from a clique of reformers and idealists to a clique of boomers and boosters, whose chief watchword is "a bigger and busier Chicago." Social theories have had their innings, under not altogether favorable auspices, and will now retire before the demand for business efficiency. Mr. Busse has a great opportunity. With the traction question out of the way his hands are free to undertake other things. He will work in hearty coöperation with the Commercial Association, the allied business interests of the city. He will have the support of the combination of newspapers which represents these interests. That he has business ability of a high grade is unquestioned. That he has any ideas of his own is seriously doubted; but, next to this, is the faculty of surrounding one's self with men of ideas. The appointments thus far announced are some of them excellent and all of them unobjectionable. The worst of them is the forecasted appointment of one of the police inspectors to be chief. Chicago's police force is notoriously rotten to the core, and in the nature of the case it cannot be reformed by any chief chosen from within the force. Mr. Busse evidently does not intend to reform it. The election is a victory for Superintendent Cooley in his school board contest, as that body will quickly be transformed by the Mayor into a board in sympathy with the superintendent. It must be said that Mr. Busse's first official act was not an auspicious beginning of his administration. He made himself ridiculous by rushing down town in response to a hurry call from some of his "friends" and hurriedly taking the oath of office without any of the usual courtesies to the outgoing administration. The occasion seems to have been a rumor that either Chief Collins or the Board of Education was contemplating some sudden coup at the eleventh hour. The procedure was that of a man quite completely in the hands of his friends, and also of one prone to precipitate and ill-considered action. Mayor Dunne treated this extraordinary breach of the courtesies with characteristic good humor and all Chicago joined in the laugh.

A Strike Prevented.

The averting of a great strike of railroad men by mediation effected through the agency of representatives of the Interstate Commerce Commission and the Department of Commerce and Labor, is one of the notable victories of peace. The result was achieved in Chicago after the situation had reached a degree of tension which made a compromise seem almost hopeless.

Mr. Widener's Gift.

It is announced that Mr. P. A. B. Widener has offered $10,000,000 for the establishment of a splendid municipal art gallery in Philadelphia.

Cuba Again.

Secretary Taft is again in Cuba, where there is a strong demand on the part of the business interests for an American protectorate. With the negro problem sufficiently embarrassing to us at home we are in no position to assume further responsibilities of this kind, and yet it seems to be a foregone conclusion that, sooner or later, Cuba will find her place beside Porto Rico under the stars and stripes.

Train Wrecking.

One of the most awful crimes of which human imagination can conceive is the attempt to wreck a train loaded with passengers. A series of crimes of this character on the Pennsylvania Railroad has challenged the whole power of that great railroad to discover their authors, and has almost started a panic among the engineers of their fast expresses. The work has been done by men who thoroughly understood their business, the motive being apparently that hatred of the rich which more and more is lurking in the shadow of our civilization.

Illinois and Harriman.

[illegible] a disappointment that the Attorney General of Illinois does not see his way to undertake criminal prosecution of Mr. Harriman for his Alton deal. He recommends that a suit for damages be begun by the company or by individual stockholders. In a case so flagrant the state itself ought to appear against the swindler and the punishment ought to be nothing short of the penitentiary. W. B. T.

THE HOME

(Contributions for this department should be sent to Mrs. William Kent, 5112 Kimbark avenue, Chicago.)

Helps To High Living

SUN.—Anything which makes religion its second object, makes religion *no* object.

MON.—Truth must be ground for every man by himself out of its husk, with such help as he can get indeed, but not without stern labor of his own.

TUES.—Beauty has been appointed by the Deity to be one of the elements by which the human soul is continually sustained.

WED.—The law of nature is, that a certain quantity of work is necessary to produce a certain quantity of good, of any kind whatever.

THURS.—Custom has a twofold operation: the one to deaden the frequency and force of reported impressions, the other to endear the familiar object to the affections.

FRI.—Of all God's gifts to the sight of man, color is the holiest, the most divine, the most solemn.

SAT.—In all things throughout the world, the men who look for the crooked will see the crooked, and the men who look for the straight will see the straight.

—*John Ruskin.*

From Brown to Green

When all the brown is turning green
The baby buds and leaves are seen;
They push their heads out, one by one,
And nod and smile to greet the sun.

When all the brown is turning green
The little birds their feathers preen;
They love the coming of the spring,
And so they build and nest and sing.

When all the brown is turning green
Over the brook the bushes lean,
And dip their fingers in the tide,
And scatter drops on every side.

A little child may love them all—
The buds, the brook, the birds that call,
And watch the spring come softly down
To change to green the earth so brown.

And so I like to romp and play
On such a warm and sunny day.
I feel as happy as a queen
When all the brown is turning green!

—*Annie Willis McCullough.*

An Easter Surprise

The entire household at Sudbury Square was in happy confusion. Everybody was busy, from Mother Brown to wee Baby Brown, because Aunt Laura was coming from "way up north," and Aunt Laura was dearly beloved.

The finishing touches were being made in the southeast room (that was to be her room), and everybody was allowed to arrange something in it—all but Elsie, Ned and Frankie. Mamma had said there was nothing little folks could do, and had told them to run out and play.

Sorrowfully they departed to their playhouse under the apple trees, and deep was the perplexity in their minds when Uncle Harry came up the driveway. Instantly the children sprang to meet him, and he caught them up in his arms, and after juggling them in the air for a while they all sat down on a nearby log. Uncle Harry listened very earnestly while they told him their disappointment.

For a while the wise uncle was silent, and then he told them of a happy plan. It was to be a surprise. In the next few days marvelous changes were made in the plot of ground right in front of aunty's window. Large bundles had come from the florist's—not lovely flowers, but very unattractive roots, bulbs and plants just springing into life. Elsie, Ned and Frankie kept the secret very well, and all the time were very busy, working under Uncle Harry's direction.

On Easter morning, which was the morning after their aunt's arrival, the children were gathered under their aunt's window. "Aunty," they called, "here is a surprise!" When she came to the window they explained: "Instead of making you a lot of little Easter eggs this year we are going to give you a great big egg, that will keep a long time and won't get broken. Just look!"

"How lovely!" replied aunty. "Where is it?"

She looked down and saw a velvety lawn, and on that lawn beautiful flowers—hyacinths, daffodils and crocuses—all growing in the form of an egg!

"Surely you didn't make that!" cried aunty, in glad surprise.

"Indeed, we did!" answered Ned, anxious to explain. "Uncle Harry told us how to shape the egg. First we took two sticks, a small rope and a planting-tool. We placed the sticks at each end of the bed, then we tied the cord round the two sticks, and then we made another knot, which we slipped on over the planting-tool, and swung it round so it marked it out —so." In the sand he traced with his finger a diagram of the bed. "And then," he continued, "we planted it with slips and plants from the florist's."

"Uncle Harry says it was scientific," chimed in Elsie, delighted to use such a long word.

"Yes," continued Ned, "we had to arrange the bulbs so the tall ones would be in the center and all the low ones round the edges. Doesn't it look just like an egg?"

"Yes. But how did you think of the plan?" cried aunty. Opening the long window, she stepped out into the garden.

"Oh, Uncle Harry told us that, too!" cried all three together.

"We did it because it is Easter—and how do you like your surprise, aunty?" asked Elsie.

For answer aunty gathered the children into her wide arms, and they were satisfied.

—*Belle Lawrence, in The Youth's Companion.*

A Happy Thought

Love, the perfect thought of thee
Lurks in all I do or see,
With my very life is blent,
Lifting it to sacrament.

I can see the halo now
Crowning every human brow,
And fair angels I surprise
Deep within my neighbor's eyes.

There is nothing drear or dull;
All is some way worshipful,
And becomes with beauty fraught
In the glory of thy thought.

Keep me to thy creed sincere:
Hands that serve and lips that cheer,
Feet, that following thee are found
Ever now on holy ground.

—*Rose Mills Powers in Good Housekeeping.*

The Arena for April contains "The Historical Aspects of the Virgin Birth," by Algernon Sidney Crapsey, which is followed by a timely analysis of his recent trial. A study of Henry D. Lloyd is always timely. This number also contains a clear, albeit too appreciative an estimate of the Abraham Lincoln Centre and its workers in Chicago. Copies for sale at the Lincoln Centre Shops. 25 cents.

PUBLISHED WEEKLY | UNITY | ESTABLISHED 1878

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Entered at Chicago, Ill., Postoffice as Second Class Matter

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THE FIELD

"The World is my Country, to do good is my Religion."

Foreign Notes

WHAT OLD ACQUAINTANCES ARE DOING.

Chicagoans will certainly note with interest this item from the *Boston Transcript*, it being but a comparatively short time since Lady Aberdeen's Irish industries ceased to be represented by a very attractive store in Wabash avenue, while the memories of her exhibit at the Columbian Exposition are still fresh in the minds of many visitors:

The Irish lace ball recently given in Dublin by Lady Aberdeen appears a most brilliant event in Great Britain's social calendar. Lady Aberdeen's historic ball was one with a purpose aside from providing a few gay hours for her guests. And that the purpose succeeded is seen in the reports that Irish lace, already in high favor, is now enjoying a boom, if that term can be used to describe the movement of anything so filmy and delicate as lace. There were Irish lace reels and Irish lace quadrilles at the ball, a different kind of Irish lace distinguishing each set. Only an expert in lace matters could name the kinds of lace on sight and only a past mistress in the art of dressmaking could tell offhand the names of the lace effects shown in the costumes. It was all very beautiful to the thousand or more who saw it. A great Irish industry was helped as never before, perhaps, and the popularity of the Aberdeens became even more secure and stable, if that were possible.

From *Le Protestant* we learn that M. Jean Réville, of the School of Higher Studies in Paris, has, by decree of March 18, been appointed to succeed his father, the late lamented M. Albert Réville, in the chair of history of religions at the College de France.

M. Réville is one of the active members of the International Council, and it is hoped will be in attendance at the congress in Boston next September.

Many UNITY readers will feel like extending congratulations to Pastor Wagner on hearing that his new place of worship was opened for service on March 17. The new hall (7 *bis*, rue Daval, Paris) is said to be large, light and comfortable. Its acoustic properties are good, and so is its organ.

Details of the service are not yet in hand, but addresses by MM. Jalabert, Roberty, and Wagner, interspersed with vocal and instrumental music by the choir from the *Oratoire* and an orchestra of stringed instruments, could not fail to make the occasion an inspiring and memorable one.

Among the local contributions to the International Council's congress at Geneva in 1905 was the gift of a large number of copies of the life of Auguste Bouvier, a distinguished professor and liberal of that city. His nephew, Rev. Arnold Ray, a well-known pastor at Liége, was recently welcomed for the first time to the pulpit of Saint Pierre in Geneva, so brilliantly occupied by his grandfather, M. Barthelemy Bouvier, and his uncle, the Auguste Bouvier already mentioned. His discourse, which we find noticed under the caption, Liberal Sermons, as Particularly Rich in Suggestive Ideas, will be published by request.

Another sermon noted under the same caption, among the Geneva items in *Le Protestant*, is one at Saint Gervais, on March 10, by Pastor Breyton. His regular field of labor being the industrial and mining region of Saint Etienne, where his congregation is made up mostly of working people, leads him to preach the gospel with a strong social emphasis, as well as in a deeply religious spirit. This was true of his Saint Gervais discourse, which was much appreciated.

M. E. H.

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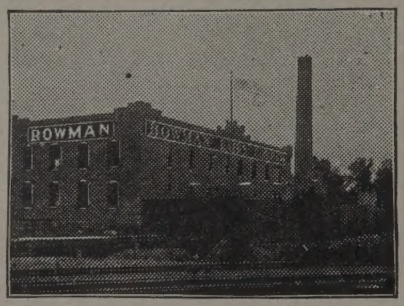

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